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ABSTRACT

Modern Turkey is considered a bridge between the East and the West. Education in Turkey is operated and financed largely by public expenditures, and public education is free. Adult (nonformal) education is an extension of educational opportunities to people who could not benefit from formal education or who intend to expand their knowledge or skill. Today, adult education is carried out both within and outside the formal educational system by governmental bodies, national institutions, and voluntary organizations. The Ministry of National Education (MNE) organizes literacy courses and several sociocultural activities. Within the framework of formal educational institutions, MNE organizes evening schools and practical courses at all levels. Besides these, there are practical industrial, vocational, and technical schools and training centers. Outside the formal educational framework, MNE has created a large network of Public Education Centers; mobile teams provide courses for village communities. Recent trends are the continuing expansion of programs and services, active involvement of a large number of organizations, and greater integration of formal and nonformal programs. Problems include insufficient professional staff and lack of coordination. (Appendixes include 42 references and 11 charts and tables.) (YLB)

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THE TURKISH ADULT EDUCATION SYSTEM

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CHAPTER 1

INTRODUCTION

Adult education activities should certainly be related to the particular conditions, needs and problems of the people for whom they are intended. That is why we shall start with certain background information concerning Turkey and Turkish people.

The People and the Land

Republic of Turkey's geocentric position at the junction point of three continents endows her with a natural importance (Eren, 1963, p.1). Modern Turkey is considered a bridge between the East and the West (Bahrapour, 1967, p. 10). As one of the medium sized countries of the world, it has 296,503 square miles. Its population is approximately 60 million according to the 1990 census with 2.2% annual growth rate. "Turkey is the first country in the Middle East which has been able to establish a relatively modern state with democratically-based institutions, is still largely an agricultural country in process of rapid industrialization" (Bahrapour, p. 21).

Political Structure

The Republic of Turkey was founded in 1923 after the Independence War victory against Western Imperialism. The Republic Day, October 29th, is a National holiday—the 70th

anniversary of which was celebrated this year. Turkey had her first constitution in 1924 which was renewed in 1961 and again in 1982.

The Republic of Turkey is a member of UN, NATO, Council of Europe, OECD, Organization of Islamic Conference (OIC), an associate member of European Community (EC) and 1991 it was host to the first summit meeting of the Black Sea Economic Cooperation Region.

Turkish Republic's political role in world affairs is of importance to the U.S.A., as has been indicated on numerous occasions by American leaders since the first major policy statement made by former President Truman on March 12, 1947.

"Six fundamental principles characterize the Turkish Republic. These principles, which were incorporated into the Constitution in 1936, are: republicanism, nationalism, populism, statism, secularism and reformism." (Oguzkan, 1955, p.10)

1) Republicanism expresses the belief that the best form of government for the purpose of realizing the sovereignty of the people is the republican form of government.

2) Nationalism is the belief in the preservation of the special character and entirely independent identity of the Turkish social community. "An important aspect of Turkish nationalism is humanism. "The Turkish nation regards itself as an honorable member of human family. Turks have no feelings of hostility unless the country's national pride or interests are violated." Acting upon this concept, Turkish nationalism became a symbol of peace at the time when extreme racism was identified with imperialism. This love of peace found its clearest definition by Ataturk's words "Peace in the nation, peace in the world" (Kara1, 1981, p.18).

3) Populism means that sovereignty belongs unconditionally to the nation and no individual, group or community can be given special privileges; all citizens are absolutely equal before the law. Populism has an equal meaning with democracy.

4) Statism regards private initiative as basic but assumes a responsibility on the part of the State to take an active interest in matters vital to national life. The State can initiate, operate, encourage, regulate or control those economic activities which are of interest to society at large.

5) Secularism regards religion as a private matter which is separated from politics and from the affairs of the State "In Ataturk's opinion, Turks would in the future be ruled not by corrupt sheiks but according to the way set out by science" (Mardin, 1981 p. 216).

6) Reformism assumes that "The State has the power to make radical changes in any phase of national life if a line of betterment is clearly indicated" (Parker, 1940 p. 237).

"Turkey has a highly professional civil service whose members do not change with changes of government. There is a considerable degree of centralization as far as political decisions are concerned but many non-political matters are dealt with by elected local bodies" (Lewis, 1974, p. 229).

"The administrative machinery operates at two principal levels, one of which handles matters of national scope and the other matters of a regional or local character. At the national level, the Grand National Assembly is the sole representative of the nation. The Grand National Assembly may at any time intervene in the activities of the Council of Ministers in which many of the ministries have an

active role in the field of adult education (Oguzkan, 1955, p. 11). (See Figure 2.)

The country is divided into 70 provinces, each under a Mayor appointed by the Ministry of the Interior.

Branches:

- 1) Executive: President, Prime Minister, Council of Ministers
- 2) Legislative: Grand National Assembly (450 members chosen by national elections at least every 5 years)
- 3) Judicial: Constitutional Court, Court of Cassation, Council of State, High Council of Judges and Prosecutors.

Economic Structure

Turkey's economy includes both private enterprise and State ownership. The state, however, has occupied a dominant position since 1933; it not only owns and operates most of the important banks, mines, industrial plants and transportation facilities, but regulates and controls almost all the principal economic activities (Oguzkan, 1955, p. 13).

"Ataturk was faced with the problem of nationalization of industry and public works in order to achieve economic as well as political independence" (Bahrapour, p. 71). He chose etatism (over free enterprise) as his policy for pragmatic, rather than ideological reasons.... This policy involved direct and indirect government participation in industrial, agricultural and commercial establishments (Bahrapour, p. 73).

The purpose of the First Five-Year Plan (1933-1938) was to make Turkey as self-sufficient as possible, by the development of industries to produce consumer and capital goods.

GNP (Gross National Product) (1989 estimate): \$ 80.5 billion

Public expenditure on education: 1.8% of GNP

Annual growth rate (1983-89): 5.3%

Per Capita Income (1989 estimate): \$1,433

Annual Inflation Rate (1989): About 68.8%

Natural Resources: coal, chromite, copper, boron, oil

Agriculture (15% of GNP): Major cash crops - cotton, sugar
beets, hazelnuts, wheat, barley, and tobacco.

Industry (32% of GNP): Major growth sector. Types: Food
processing, textiles, basic metals, chemicals and
petrochemicals (US Dept. of State, *Background Notes*:
Turkey, Jan. 1991).

Social Structure

The social structure of today's Turkey includes three main groups (Bahrapour, p. 64):

- 1) The Elites consisted of the bureaucracy, the military, and perhaps most important, the intellectuals, professional and service groups, industrial and commercial entrepreneurial groups;
- 2) Laborers, who play a minor role;
- 3) The Rural Classes, whose conditions improved under the Kemalist regime, and are still undergoing transformation from traditionalism.

Since the establishment of the Republic, Turkish society has undergone some of the most drastic changes that the modern world has witnessed. Founded on the debris of the Ottoman Empire, the Republic has had the task of creating a new and progressive social system. "To provide Turkish citizens with a new view of the world which would replace that of religion and religious culture, Atatürk sponsored a movement of cultural westernization which he equated with civilization," (Mardin, p. 217).

Perhaps one way to clarify the social structure of present-day Turkey is to stress the two major groups in the nation: the educated townsfolk and the traditionalist peasantry. One of the most significant problems in the society is to close the gap which exists between the "masses" and the "intellectuals." Industrialization and increased mobility of the population, resulting from better roads and facilities, are changing the urban/rural population ratio from its 1945 figures of 20:80 to the present 60:40, which has created sociological problems.

Rural-Urban Migration: "Since 1950, a massive movement of villagers to the cities has been observed. These internal immigrants cannot only earn more money in the cities, but also gain social status in the eyes of those who remain in the villages, taking advantage of greater educational opportunities there," (Spencer, 1990, p. 168).

The main grouping in Turkish society can be considered on the basis of religion, language and education. Turkish citizens of Kurdish origin constitute an ethnic group who are some 10% of the total population; although Moslem in religion, they have their own

language. Turkish citizens of Greek, Armenian and Jewish origin form their own groups religiously and linguistically distinct from the Moslem Turks as well as from each other. Even taken altogether, they represent only some 2% of the total population. Since 1980 a lot of people have recently come to Turkey as refugees or immigrants from some Eastern European countries and Iraq. In order to provide a unity of language and encourage co-operation and collaboration in different phases of national and local life, the official language of the State is Turkish.

"The most important factor that reduces tension between the various groups and prevents harmful conflicts is that Turkish society is essentially an open class society" (Oguzkan, 1955, p. 10).

History and Culture

Overview

Hattic Culture (2500-2000 B.C.) in Bronze Age

Paleo-Hittite Culture (1750-1450 B.C.)

The Great Hittite Empire (1450-1200 B.C.)

Neo-Hittite Culture (1200 - 700 B. C.)

The Phrygians (750 - 300 B.C.)

The Civilizations of Lydia, Lycia and Caria.

Greco-Anatolian civilization

The Hellenistic Age (334 - 30 B.C.)

The Roman Age (30 B.C. - 395 A.D.)

The Byzantine Age (395 - 1453 A.D.)

The Seljuks in Anatolia (1071 A.D. - 1243 A.D.)

The Ottoman Empire (1299 - 1920)

The Republic of Turkey (1923 -)

The History of Anatolia

Turkey's unique location between three continents, and its complex and diversified history enable her to reach a synthesis between traditional values and modern perspectives. Turkey is a blend of rustic and technological, old and new, oriental and occidental. To understand Turkey, it is necessary to perceive this controversial picture as a whole (*ICOC Developing Turkey*, 1991, p. 1).

Anatolia has been the home of cities and civilized states since the seventh millenium B.C., but the Republic of Turkey, on this land, was founded after World War I (Settle, 1991). "Civilization in Anatolia dates back more than ten thousand years" (Spencer, p. 48). Early Paleolithic remains have been found in the caves of Beldibi Antalya. At Catalhuyuk (6500-5650 B.C.) 12 different layers of culture, each presenting a specific interest, have come to light.

This mount can be described as summa of prehistoric culture. Neolithic monochrome pottery found at Catalhuyuk is the oldest in Anatolia. Catalhoyuk is humanity's first centre of creative endeavor.

"Anatolia has known nearly 40 centuries of recorded history as an area of settled civilization and such sites as Troya and Hattushash contain evidence of earlier habitation. The two phases of the great empire of the Hittites lasted for a millennium (2200-1200 B.C.), to be succeeded by such politically important pre-Hellenic states as Urartu, Phrygia and Lydia, with their distinctive cultural lives. After 576 B.C. Persian domination was experienced until its conquest by the

Macedonian troops of Alexander the Great in 334 B.C. Pergamum was for a while to enjoy a period of unprecedented prosperity, after 190 B.C. But in 129 B.C. it too was incorporated into the Roman province of Asia Minor" (*Encyclopedia Americana*, 1992, vol. 27, p. 256).

The division of the Roman Empire into an eastern and a western branch to be followed in 332 by Constantine's final transfer of the capital to Constantinople and his acceptance of Christianity as the state religion, brought a new concentration of power to bear on Asia Minor. Henceforth it was to be the very heartland of the Byzantine Empire. For over four centuries Byzantium was able to hold the line of the Danube against the pressure of invasions from the North and from Persia.

The Origin of the Turkish People

Before they migrated towards the west, the Turkish-speaking peoples' homeland was Central and Northeastern Asia. From Chinese sources it is known that the Turks possessed a literature as early as the second century B.C. The oldest surviving specimens of the Turkish language date from the first half of the 8th century. In the middle of the 8th century, another Turkish people, the Uighurs, set up a state in eastern Turkestan. Several scientific expeditions have brought to light their art treasures and manuscripts. In this state a great religious tolerance was practiced, and various faiths like Manism, Buddhism, Brahmanism, and Nestorian Christianity flourished side by side under Turkish rule. But in the 10th century most Turkish peoples had become Muslims and assimilated the Arabo-Persian culture.

The 16th century is the golden Age of Turkish history. From the remote steppes of Central Asia to the gates of Vienna, Turkish states ruled over prosperous lands. The greatest and most lasting of these states was that of the Ottoman Turks; it was the forerunner of present day Turkey. As Fahir Iz states (1959), "The Ottoman Turks were heirs of the Seljuk Turks who appeared in Central Asia in the 10th century and gradually extended their empire westward. After defeating the Byzantine emperor, they established Turkish hegemony in Asia Minor. The Ottoman Turks succeeded them in the early 14th century and they ruled a large empire in the three continents of Europe, Asia and Africa."

Historically, Turkish ethnology has been divided into 5 periods.

- 1) Ancient period (from prehistoric times to 4th century B.C.)
- 2) The Period of Huan confederation (4th century B.C. - 6th century A.D.)
- 3) The Period of Gokturk confederation (6-13th centuries)
- 4) The Period of Mongol conquests (13-14th century)
- 5) The Period of Tribal Regrouping and Settlement (14-20th century)

The most important events which determined the historical destiny of the Turks were the conversion to Islam of the Karahanli Turkish dynasty in 955; the battle of Dandanakan 1040 which opened to them the gates of Iran; the victory of Malazgirt in 1071, which made them masters of central Anatolia; the conquest of

Istanbul in 1453; and the proclamation of the Republic by Ataturk in 1923 (SIO, *Facts About Turkey*, 1972, pp. 21-32).

"Turkey, after the first world war, enjoyed the leadership of a man of vision, courage and ability who forged a new nation out of the remnants of a defeated empire and launched it effectively on the path to modernization. That man was M.K. Ataturk, who, following the establishment of the Turkish Republic, promptly forced through fundamental changes in social and political institutions, changes that he rightly considered essential to modernization. Education was an important component of his program for Ataturk realized that the essence of modernity lays in the minds of people" (Szyliowicz, p. 199).

CHAPTER II

THE TURKISH EDUCATION SYSTEM

"After the victory, Atatürk, as the leader of a newly independent Turkish state, inwardly knew that the real struggle lay ahead, the struggle to lift the Turkish people out of centuries of lethargy, poverty, and ignorance" (Spencer, 113). Since 1920 education has been a priority. "Illiteracy has been drastically reduced, but still is a problem. When the republic was proclaimed, only 9% of its people could read and write. Today, basic education is compulsory between the ages 6-15 and 93% of this age group do in fact attend school" (*Encyclopedia Americana*, 1992, p. 255). "Literacy over age 15 totals 80.7%; male 89.7% and female 71.1% -1990 census" (*Encyclopedia of Britannica*, 1993).

Education in Turkey is operated and financed largely by public expenditures, and public education is free; even university fees, where charged, are minimal. Although some private schools are allowed to operate they are limited in number. The state is the responsible body for the operation of public education system. It has also the power of control and supervision over private schools. The largest adult education programs in Turkey are also public. The educational system of Turkey is basically regulated by laws. Certain fundamental principles related to the conduct of education were included in the Constitution of the newly created Turkish Republic. One of those principles was compulsory elementary education for

boys and girls, free of charge in public schools. This principle was preserved in the 1961 and 1982 revisions of the Constitution.

The Basic Aims

The Basic Law of National Education establishes the guidelines for the organization and conduct of the total system. The first part of the Basic Law contains a statement of aims and fundamental principles. It expresses adherence to Republican ideals and to Atatürk's reforms as values to be instilled; it goes on to stress the development of mature personality, high moral character, scientific thinking, independence of judgment, initiative, creativity, respect for others, sense of responsibility, cooperation and vocational competence as general directions in the education of Turkish citizens. The ultimate goal of national education is defined as to increase the prosperity and happiness of Turkish society and its citizens; to facilitate and accelerate economic, social and cultural development within the conditions of national unity and cohesion; and finally to help the Turkish nation become an outstanding member of contemporary civilization, with a constructive and creative outlook.

The Principles

The fundamental principles of Turkish education are enumerated under several headings. Among them are equal treatment of everyone regardless of native tongue, race, gender, and creed; consideration of both social needs and individual aptitudes and interests with proper channeling into various schools or programs; the right to basic education; equality of opportunity for

everyone; observance of national and democratic values; secularism; co-education to the extent which is possible; cooperation between the school and parents; and provision of non-formal and continuing education.

"Equality of opportunity may be said to exist when education is available to everybody on the basis of individual ability and aspirations and not of wealth, place of residence and social affiliation....The limitations of the present system of education in Turkey, including shortages of accommodation, staff, and equipment at every level, impose a series of constraints on the passage of the individual from the primary school up through the system" (OECD, *The Mediterranean Regional Project: Turkey*, 1965, p. 59).

The Structure

The formal education system which has been dominating the scene for more than the last half-century was laid down at the beginning of the Turkish Republic. Although the system has grown in new directions and undergone several changes, the basic structure remains the same (see Figure 3).

"No sooner had the Republic been proclaimed than steps were taken to centralize the system further (to reassert and implement certain of the provisions of previous enactments), to abolish the dual control and organization of schools, and to pave the way for a uniform graded system of public education. The first constitution of the Turkish Republic placed all education under the supervision and control of the state, and it reaffirmed the previous principle that

'primary education is obligatory for all Turkish citizens and shall be gratuitous in government schools'" (Webster, 1939, pp. 298-306).

"On March 3, 1924, the Law of Unification of Instruction provided that all educational institutions were to be placed under the control of the Ministry of Education. This included the control of all religious schools as well as funds" (Kazamias, 1966, p. 118). Thus, the administration and the control of Turkish education has been centered in the National Ministry of Education.

The system is based on eight years of compulsory primary education. The present structure comprises pre-primary, formal and non-formal education sub-systems (see Figures 4 and 5). Essentially, formal education includes basic, secondary and higher education. Non-formal education covers all types of adult education activities. The pattern 5+3+3 characterizes the Turkish state system of general education today and it is the main gateway to the universities.

The Administration

As with the overall administration of the country, educational administration is firmly centralized under the Minister of Education (see Figure 6). The Minister is responsible for drawing up curricula, coordinating the work of official, private and voluntary organizations, designing and building schools, developing educational materials and so on. The Supreme Council of National Education discusses and decides on curricula and regulations prepared by the Ministry. However, its decisions can only be finalized after approval by the Minister himself. "The Ministry of Education contains a small Planning, Research and Coordination department. However, it has

neither the resources nor the authority of the State Planning Organization responsible to the Prime Minister's office, which produces Five Year Plans for the overall development of the country, and vetoes proposals for development investment against the objectives of these Plans" (Holmes, 1983, pp. 690-691). Below the Minister in the hierarchy come the two undersecretaries, who are civil servants, but are appointed personally by the Minister and not promoted from within the ministry (this means that the Minister retains a high degree of personal control). One of the undersecretaries is responsible for vocational technical education and the other for all the other matters. Each of the undersecretaries has working for him a number of general directorates and departments with central directorates serving both wings of the ministry. The two most important of these central departments are the Board of Education and the Board of Inspection. The first one is the ministry's research, consultation and decision-making body; the Board of Inspection supervises all educational institutions, carries out research projects and is responsible for personnel training.

Educational affairs in the provinces are organized by the directors of national education appointed by the Minister. However, they work under the direction of the provincial governor. Primary school inspectors are attached to the provincial directorates of education, though they are answerable to the Board of Inspection. They are responsible not only for the supervision of pre-primary and primary schools but also adult education institutions, children's libraries and all kinds of privately organized courses (Holmes, pp. 685-686).

The Need for Adult Education

"Graphically, the Turkish system of educational attainment and opportunity may be likened to a minaret-shaped pattern:(Figure 7) enrollments diminish steadily and substantially from the primary school to the university levels, and they are dramatically peaked and constricted at the summit. A child's chances of continuing her/his education are clearly lowest at the primary-middle rung of the educational ladder and highest at the lycee-university one. One of the main reasons for this discrepancy lies in the urban-rural differences in educational provisions and the socio-cultural variations associated with them" (Kazamias, pp. 171-172). Some Muslim scholars like Nabi (1983, p. 149) claim that two major factors, (1) Latinization of Turkish written language and (2) the shortage of teachers, affected the expansion of all schooling in the early years of Republic.

Quantitative improvement occurred at all educational levels over seventy years. However, "despite their gradual increase at the higher education level over the last decade, enrollment rates are still very low in senior secondary grades" (U.N. Dept. of International Economic and Social Affairs, "Integrating Development and Population Planning in Turkey," New York, 1991, p. 13). (See Figure 8.)

"During the Republican period, the modernization-westernization movement acquired new dimensions. Education became a major instrument for what was to be Turkey's 'grand transformation'; hence, a major focus of reform. First, since

secularism was a cardinal tenet of the revolutionary ideology, education must be completely secularized" (Kazamias, p. 263).

"Mustafa Kemal Pasha fully realized the truth that education was the backbone of a nation and hence he took special care for the spread of education...The first government of the Republic abolished religious schools, set up a number of secular institutions...Agricultural commercial and technical schools had been set up throughout the country. The university at Istanbul was expanded and it became the centre of intellectual life under the liberal patronage of the Government. Foreign professors were allowed to conduct the institutions but the curriculum of these institutions was strictly and closely supervised by the Turkish educational department" (Ali, 1965, pp. 189-190).

In the late 1970s, there were 27 state universities, all of which suffered greatly in the disorders of that period. University enrollment dropped by one-third between 1978-80 but began to rise again after the military intervention in 1980.

"In 1982 the military created a somewhat despotic Higher Education Council which incurred much opprobrium by dismissing some teachers who were politically suspect and moving others to the newer and more remote universities. Part of its policy was to downgrade the majority of the universities by confining graduate studies to a few 'centers of excellence.' The effect would be to turn the others into teacher training schools for keeping young people off the street and off the labor market" (*Encyclopedia Americana*, 1992, p. 250).

CHAPTER III

ADULT EDUCATION IN TURKEY

In Turkey, adult education (non-formal education) is conceived as an extension of educational opportunities to the people who either could not benefit from formal education in the past, or who, required by their specific circumstances of life, intend to expand their knowledge or skill. At the same time, adult education serves to meet the educational objectives of the society. Programs are conducted both within and outside the formal educational system by the Ministry of National Education (see Figures 9 and 10). In addition to this, several programs are organized by a variety of governmental bodies, national institutions, voluntary organizations and private enterprises in various forms (Unesco, *Technical and Vocational Education in Turkey*, 1984, p. 7).

"The *purpose* of non-formal education is to offer to people (who never entered the formal education system, are at any level of it or are drop-outs from the system) the following opportunities in accordance with the general objectives and basic principles of national education:

- * To teach reading and writing, to offer continuous educational opportunities so that they can make up for their educational short comings;

- * To offer educational opportunities which will help them in adjusting to the technologic, economic, social and cultural developments of our age;
- * To offer an education which is conducive to the preservation of national cultural values, which would help in its development, its promotion and acceptance;
- * To help citizens internalize tendencies of solidarity, collective life, collaboration and organization;
- * To assimilate the proper nutritional and hygienic living habits which are prerequisites of increased economic power;
- * To help them in obtaining habits which would make the best use of their leisure time;
- * To offer opportunities which would help to obtain vocations according to employment policies parallel to economic development, through short-term and graded education programs;
- * To offer those who are working within various vocations, on-the-job training to increase their knowledge and skills.

Non-formal education in Turkey is designed as a complementary program to formal education, which enables the participants to gain the same skills which the formal system gives. The two systems should make use of each other's means and opportunities (Unicef-Turkey, Program of Cooperation, *The Situation Analysis of Mothers and Children in Turkey*, Ankara, 1991, p. 238).

Efforts in the Early Republican Period

"Ataturk had forced the Turks to emerge from the crumbling ruins of the Ottoman Empire and become a nation, at a time when

many European and Asian peoples were lapsing into demoralization and despair amidst the wreckage of ancient empires. With an unconquerable faith in the potentialities of his people, he drove them along the road to Western civilization, which, as we read his speeches, we see that he came close to deifying: *'Civilization is a blazing fire that burns and obliterates those who will not acknowledge her'*" (Lewis, 1974, p. 125).

"Nations all over the Third World were in search of their Mustafa Kemal Atatürks - great reformers, helping them to turn their backs on the diseases, ignorance, and poverty of the economically backward regions and to turn to the higher standards of the West" (Lengyel, 1962, p. 178).

The problem of rural backwardness and ignorance among villagers deeply concerned Atatürk and his party during the formative period of their government. The famous dictum of Atatürk that "the real owner and master of the country is the peasant" reverberated in all policy statements, speeches and press publications in the 1930's. "In 1929, the National Schools Law was passed to establish centers in villages to impart literacy " (Nabi, 1983, p. 161). "Mass education, especially the doing away with illiteracy, is strongly emphasized. The adoption of the new alphabet has added to the zeal for mass education and it has certainly facilitated reading and writing to a very large extent" (Evrenol, 1936, p. 66). Besides restructuring and reorganizing the existing educational system, the new government of the republic also moved to expand educational opportunities for all citizens.

Since the very beginning of the Republic, many government and non-government agencies have been devoting attention to the education of adults. These early efforts cover:

Education for Literacy

Farmers' Education

Vocational Efficiency Education

Health Education

Family Living and Women's Education

Citizenship Education

Education for Literacy

"Literacy has posed a major problem for the Republic, not only as a matter of daily convenience but also as a means of adjustment to reforms. Atatürkists have bent every effort to decrease the number of illiterates" (Eren, p. 204). A census taken in 1927 showed that less than 9% of the population knew how to read the Arabic characters. In 1928 the Arabic alphabet was replaced by Latin alphabet. Following the change of the alphabet, every young person and adult between the ages of 16 and 45 was required to have a certificate that he could read and write the new letters. Most of the comprehensive attacks on the problem of illiteracy have been carried on by national schools, People's Houses, and public reading rooms. An American writer, in Turkey at that time, Henry Elisha Allen calls the national schools "The most comprehensive system of compulsory education that the world has yet witnessed" (1935, p. 126). In the operation year 1928-29 alone, more than 20,000 courses were

opened, attendance ran to more than 1 million, those receiving certificates reached more than 500,000.

The greatest enthusiasm and effort in the campaign for literacy through national schools was seen between 1928 and 1935. Government offices, bands, factories, prisons and private organizations joined in the campaign. Interest was created in thousands of communities through newspapers, lectures, notices, inauguration days with flags, concerts and speeches. The president of the Republic, M. Kemal Ataturk was given the title of Headmaster of all national schools. He, himself had been joining in the campaign, too, by teaching how to write and read.

National schools were of 2 kinds, stationary and mobile, and were of two grades, A and B. The schools which were opened in regular school buildings in cities, towns or villages were called "stationary," and those which operated for a certain period of time in villages without schools were "mobile." Stationary and mobile A schools were for those who did not know how to read and write. "The courses in B schools for those who had finished A school, and contained reading, health, composition, arithmetic and civics" (Evrenol, p. 66).

"The national school movement was a well-organized and successful anti-illiteracy campaign. It developed rapidly in the cities and penetrated into the villages" (Oguzkan, p. 23).

When the national schools were designed, it was rightly thought that learning the mechanics of reading and writing was but a means of overcoming ignorance, and that the campaign could not give the expected results if a task for reading had not been

developed. That was the reason for publishing a magazine and, for taking certain measures in order to stimulate private publishing houses to make readers available for people. Another measure was organizing *public reading rooms*. They are established, financed and regulated by the authorities in charge of national schools. These reading rooms were well thought of and served as a valuable supplement to the national schools. In 1936 their number was reported to be 500. Since 1953, national schools and public reading rooms have been revived.

The main functions of the public reading rooms include:

1. Providing a place for reading;
2. Lending reading material for outside use;
3. Forming reading circles;
4. Serving as a meeting place for group discussions, lectures;
5. Providing classrooms for short-term courses;
6. Giving opportunities for listening to radio programs and records;
7. Providing a meeting place for celebrating local and national holidays (Oguzkan, p. 25).

Farmers' Education

The Ministry of Agriculture has taken an active part in helping the villagers to improve their lot. Its activities include technical courses, courses in the use of modern farm machinery, demonstrations on agricultural stations and on model farms, publications, films and radio programs. The courses given by technical agricultural schools and farmers' institutions are usually short-term intensive courses. The agricultural stations and model farms in

various regions are also valuable centers of farmers' education. Another experiment is the model village near Ankara built with a government subsidy. Here, long-term courses are arranged for young farmers who can open branch divisions for instruction in their native villages, on the completion of their training.

The Ministry of Agriculture also gives attention to the use of films in order to spread modern knowledge on agriculture among villagers. It co-operates with the Educational Film Centre of the Ministry of Education and the local branches of that centre.

The program on the National Radio Station, which is also prepared jointly by the Ministry of Education, is about Agriculture and Health and includes talks, dialogues, skits and answers to listeners' questions. Occasionally a questionnaire is arranged to find out its effectiveness. The conclusion arrived at by these probings is that the program is generally liked by the farmers (Oguzkan, p. 26).

Another approach worth mentioning in spreading modern agricultural methods in villages is the special importance given to the classes in agriculture in the Teachers' Training Schools for young village teachers. Operated by the Ministry of Education, these schools are situated in the various agricultural regions and offer practical opportunities for work in agriculture. The students are mostly graduates of five-year village elementary schools. While they receive the training necessary for a primary school teacher, they also become acquainted with modern agricultural practices. After 5 years of training they are appointed to schools in rural areas. Besides their regular job of teaching, they are expected to help the adults of the

community to acquire better practices in health, co-operative living, local crafts, home life and better agriculture.

Vocational Efficiency Education

Since the establishment of the Republic, the rise of trades and industry has necessitated the training of a substantial number of skilled workers, technicians and managerial personnel. The General Directorate of Vocational Education of the Ministry of Education, coordinating with some other ministries and private bodies, has organized the following programs:

- 1) Traveling village courses for men;
- 2) Small town courses for men;
- 3) Vocational evening schools for men;
- 4) Evening technical schools;
- 5) Vocational adult courses;
- 6) Workers' schools;
- 7) Commercial evening schools;
- (8) Commercial courses.

Traveling village courses were first organized in 1939 in carpentry and farriery to equip the farmer with the necessary skill and knowledge to make or repair his own agricultural implements, vehicles and tools and to train village craftsmen who could operate workshops in the village. Courses in building construction have recently been added to those in carpentry and farriery.

Small town courses for men are set up to teach carpentry and farriery to the youth of communities that are too small to justify the opening of a vocational school, and they are stationary.

Vocational evening schools and institutes for men are similar to evening schools of this type in other parts of the world. The purpose is to train skilled workers and technicians for factories and workshops and to introduce technical innovations that will ensure further development.

The establishment of evening technical schools is a new experiment first begun in 1954. It has three different branches; machinery, electricity, and building construction. These schools afford an opportunity for additional study to adults who are graduates of vocational institutes.

Various technical and vocational courses in public schools all over the country have also opened. No previous education is necessary in these independent courses, leading to no degree, but those who are successful are given a certificate.

The Ministry of Education, in co-operation with the Association of Mechanical and Chemical Industries, founded workers' schools in 1952. The principal aim is to train personnel for the factories and to raise the level of general and vocational knowledge of residents in the area. No previous education or age limit is required. A great variety of courses is offered, from literacy to music, in 55 different programs (Oguzkan, p. 25).

One of the most important institutions was the military. "In addition to its socializing function, the military have provided training in a wide variety of technical and vocational skills in order to meet its own needs" (Szyliowicz, 1973, p. 209).

Evening commercial schools train men and women who are either directly connected with commerce and economic enterprise or

who expect to be. The courses offered include typing, shorthand, book-keeping, correspondence, commercial arithmetic and foreign languages. For those who aim for a diploma, the courses usually average between 12 to 18 hours per week for a period of at least two academic years. These schools are independent, having a building and a staff of their own. The courses opened for adults in formal commercial schools are called commercial courses. To be admitted to them one must have a primary school diploma, be over 15 years of age and not be attending any other school. The courses last from six to eight months and successful participants are awarded a certificate.

In addition to the vocational courses of the Ministry of education, Ministry of Labor and Ministry of Industrial Development conduct courses for workers. Almost every ministry conducts courses for its employees in order to improve their professional knowledge and skills.

People's Houses contributed substantially to vocational education during the period they operated. In the year 1947-48 alone they conducted 123 vocational courses in mechanics, driving, typing, shorthand and various handicrafts.

Health Education

The most comprehensive attempts in health education have been made by the Ministry of Health and social welfare. To spread better health practices among the people, the ministry co-operates with schools, educational film centers, mass media and other agencies. Health centers have been maintained even in small villages. Some of these centers are active in spreading better health

practices by means of lectures, group discussions, displays and film shows. Arranging courses in hospitals for patients has been tried out and has already met with success. Among the various agencies giving instruction to adults in connection with health have been the national schools, the Army, industrial plants and prisons.

Family Living and Women's Education

Until the foundation of the Republic, women were almost denied any form of education. "With the promulgation of the new Civil Code in 1926, the disabilities imposed on women by Islamic Law were swept away. Polygamy, admittedly infrequent even before the Revolution, was now illegal.... A wife now had the same rights as her husband in the matter of divorce and marriage.... As early as 1924, too, a number of deputies had made a spirited attempt to give women full political rights. The Municipalities Act of 1930 gave women the right to vote at municipal elections. Their political emancipation was completed in 1934 by a law entitling them to vote in the election of deputies and to stand for election themselves. Women did not get the vote in France until 1945, in Italy till 1946, in Belgium till 1948 and in Switzerland till 1971" (Lewis, 1974, p. 120). "Of all the innovations of Ataturk, the change in the status of women had the most widespread effect" (Eren, p. 176). "In 1935 with Ataturk's support, seventeen woman were elected deputies to the Grand National Assembly" (Kinross, 1978, p. 479).

Women's education in modern Turkey received special impetus by the promulgation of the civil code which established basic equality between genders. Ataturk himself was a staunch

supporter of co-education. "Is it possible that, while one half of a community stays chained to the ground, the other half can rise to the skies? There is no question - the steps of progress must be taken... by the two sexes together, as friends, and together they must accomplish the various stages of the journey into the land of progress and renovation. If this is done, our revolution will be successful" (quoted in Kinross, 1978, p. 477). The official policy of Ataturk's government was declared by the Ministry of Education as follows: "The Ministry does not and will not think of a separate treatment for girls and boys either in educational institutions or as youths. Our young boys and girls will be trained within the same system and they will follow the same path" (Nabi, p. 164).

"Mainly owing to the philosophy of M. Kemal, the place of women in education changed drastically. In 1923 women were admitted to the same classes as man in all university faculties. In 1927 co-education was inaugurated at all levels of the system" (Szyliowicz, 1973, p. 208). As Basgoz and Wilson point out, this was "a far cry from the days when women's schools were surrounded by high walls and staffed by women instructors or occasionally by carefully selected old or unattractive men" (p. 109).

Training programs for women stressing health and family planning operate largely through mobile courses touring the villages, although regional schools are often used for these activities.

The Ministry of Education has four important programs in the field of family education:

- 1) Home-making programs carried on by the evening vocational schools in cities;

- 2) Practical homemaking programs in small towns;
- 3) Traveling village courses for women;
- 4) A program dealing with the relationships between teachers and parents.

In 1946, School-Family Associations started to be formed in every school, in order to promote mutual understanding and co-operation between school and home.

People's Houses also conducted courses in home-making and aimed at preparing women to become better housewives. There have been numerous private courses training women in family living as well as training for a vocation, such as sewing and dress-making, embroidery, home-management, child care and health, and the like.

Citizenship Education

Educating citizens for democracy has been conducted by some organizations such as Turkish Hearths, People's Houses, Village Institutes, Public Education Centers, National Schools, the Army and many other agencies.

Turkish Hearths, as non-government organizations, have done valuable work in encouraging arts, literature, sports, local welfare, and the emancipation of women, and helped the promotion of nationalistic consciousness in the development of the solidarity of Turkish society since 1913. Their methods consisted mainly of meetings, lectures and publications. In 1932 the national schools replaced the famous Turkish Hearth clubs.

The People's Houses were established in every town and city after the 1931 Congress, in which a great determination had been

shown to make the Revolution reach the people and to inculcate patriotism and republicanism. The activities in these houses were to be organized in nine different sections:

- 1) Language and literature;
- 2) Fine arts;
- 3) Dramatics;
- 4) Sports and games;
- 5) Social assistance;
- 6) Literacy classes and foreign language courses;
- 7) Library and publications;
- 8) Rural activities;
- 9) Museums and exhibitions.

The quality of the contribution of the People's Houses to Turkish cultural life naturally varied from one place to another, depending on the local organizers. But broadly speaking, "they proved a blessing to Turkey, serving as true community centers providing social amenities and educational facilities of all kinds such as broadcasts, group discussions and panels, field-trips lectures, excursions, meetings, athletics, film shows and concerts, many of them published books and reviews" (Lewis, p. 122). From 1940 onward their work was supplemented by *People's Rooms* in villages, performing the same kind of function but with a smaller range of activities. All the opportunities in these houses and rooms were free of charge and for people of all ages, including services such as free medical care and free legal advice. These houses normally worked under a director and various committees, elected by the local committee of the Republican People's Party. In Ankara there was a

central agency which guided and administered the Houses, though a good deal of local initiative was the characteristic feature of the house. In 1950, they reached 5000 in number. They were abolished in 1951 by the Democrat Party's government.

"During their relatively short life span of 13 years (1940-53), the Village Institutes contributed considerably to Turkish social and cultural life. The establishment of these institutes is known in Turkish Educational History as a turning point, for they contributed to eliminating illiteracy in rural areas as well as to starting a socio-cultural transformation in traditional village life" (Karagozoglu, 1992, p. 9). What prompted their creation was an awareness of the impossibility of providing enough qualified teachers for all of Turkey's forty thousand villages. At the institutes, children of either gender who had completed their course at a village primary school were trained as teachers. After five years of instruction, they went back to their own villages, qualified not only as school teachers but also as pioneers of scientific farming and good citizenship.

Since 1953, *Public Education Centers* have been established by local communities. In a circular to the provinces by the Ministry of Education, it is recommended that an association of adult education be formed in the provinces to facilitate the work of the public education centers as well as to initiate, organize and conduct adult education activities. The centers serve as a meeting place, organize courses and lectures, provide libraries and arrange for recreational activities. In order to carry out their programs, they co-operate with every available body and individual in the community.

Adult Education from the 1950s to the Present

Adult education programs required by the majority of the people - the peasant and urban working classes - have been continued to the present day, although to a much lesser extent than in the pre-1950 period. One of the strongest features characterizing adult education during this earlier period was Ataturk's particular concern to remove religious influences from education. That he preferred science to religion as a guide is evident in his famous statement, "The truest guide in life is science." But "his successors, partly from a spirit of greater tolerance and partly for electoral reasons, have gone back from his serious position. During the period of 1950-60, religious secondary schools and non-formal courses in the *Koran* were opened and these have continued, providing an alternative scheme of education to higher levels" (Holmes, 1983, p. 690).

"With the increase in educational opportunities, patterns of recruitment to professions, the bureaucracy and the intelligentsia continued to broaden and become ever more heterogeneous. At the same time that the social background of the traditional elites was becoming more diversified, new specialized elites were emerging, especially businessmen and entrepreneurs. This new elite soon articulated its interests with confidence and came into conflict with members of the traditional elites. It represented, however a powerful political force.... Even if the appropriate decisions are made, societal and cultural constraints may well prevent their implementation, and a considerable degree of political power will be

required to overcome latent and overt opposition to change and to deal with the popular demand for higher education" (Szylowicz, p. 230).

Organization of Adult Education.

Today, adult education in Turkey is conceived as an extension of educational opportunities to all people. At the same time, it serves the objectives of national education required by the society for all citizens. It is carried out both within and outside of the formal educational system by governmental bodies, national institutions and voluntary organizations.

At the ground level, adult education is provided in the form of on-the-job or in-service training by industrial or commercial enterprises or in the form of short term training courses by such national institutions as trade unions or national centers for cooperatives.

At the central level, the network is managed by the General Directorate for Adult Education in co-operation with the General Directorates for technical education for boys and girls.

At the provincial level, special adult education units in the provincial national education directorates are responsible for the planning, organization, administration and co-operation of adult education activities.

Non-formal education consists of two main subdivisions, namely, general education and vocational-technical education.

The Ministry of National Education organizes literacy courses (and campaigns from time to time) and several socio-cultural

activities. Within the framework of formal educational institutions, it organizes evening schools and practical courses at all levels. These aim to extend and sometimes to complete the formal education of the adult participants. Besides these, there are practical industrial, vocational and technical schools and training centers which aim basically to train adults in specific vocations according to their interests and the manpower needs of society.

In addition to these general and vocational upgrading educational programs, several updating courses and in-service education programs are organized for adults by a variety of institutions.

The overall responsibility for the adult education policy and development, according to the Basic Education Law, rests with the Ministry of National Education. "Several directorates of the Ministry of Education, Ministries of Agriculture, Village Affairs, Public Works, Industry, Labor, National Defense, Health and Social Welfare, Directorate of Religious Affairs and others have responsibilities for carrying out adult education programs. It is the job of the General Directorate of Adult Education to provide coordination and cooperation between these various agencies.... It is hoped to organize all aspects of non-formal education in closer cooperation with formal education, in order to help people acquire corresponding qualifications and to make effective use of each other's resources" (Holmes, 1984, p. 685).

Adult Education Activities

Outside the formal educational framework, the Ministry of National Education has created a large network of Public Education

Centres covering the whole country. They directly serve the local regions - usually the towns and cities where they are situated - and directly support the work of education centers established in several hundred village communities. Besides there are mobile teams which provide courses for village communities. Through these courses, village people are trained in needed vocations and also general educational opportunities are provided for them (Unesco, 1984, p. 8).

The Adult Education Centre, Crafts Schools and traveling instructors provide a variety of courses as well as opportunities for the development of different art skills such as music, dancing, and drama. The centres offer the following courses:

- 1) Literacy courses, which consist of two levels. The first level aims at acquisition of reading and writing. The second level aims at acquisition of primary school diploma.

- 2) Socio-cultural courses, which include various courses such as music, folklore, drama, history, first aid, traffic, tourism, family planning, child care, Turkish language, and modern languages. These courses also provide some socio-cultural activities consisting of lectures, panel discussions, meetings, competitions in several subjects, theater movie-shows, concert, sport and exhibitions.

- 3) Vocational courses, which include a variety of courses such as sewing, machine embroidery, painting, carving, matting, pinking, knitting, weaving (blankets, carpets, stockings), decorative drawing, handicraft, foreman, binding, driving, typing, accounting, home-economics and agriculture.

4) Technical courses, including electricity, carpentry, electronics, welding, motor mechanics, blacksmithing, central heating, technical drawing, building construction.

Bulbul (1985, p. 38) has summarized the type of adult education activities carried out by formal and non-formal institutions, as follows:

1) Primary Schools. Historically, primary schools in Turkey are considered as 'community schools' especially in the villages. They are responsible for arranging literacy courses for adults and socio-cultural activities for the public. Primary schools offer first and second stage literacy courses. The first stage focuses on reading, writing and basic mathematics. The second stage emphasizes basic education through which adults can obtain a primary school diploma. People can also get their primary school diplomas by examinations.

2) Middle Schools. Some of them have an evening school attached to them for adults, but mostly they have to follow the same educational programs which are developed for 13-15 age-group children. There is a tendency to revise evening school curricula and adjust them to the needs of adult participants.

3) Lycees. There are three kinds of lycees: general, commercial and vocational-technical.

* General and Commercial Lycees. Some of them have evening schools for adults. They also follow the same formal program designed for the 16-18 age group. It seems that it will take a long time to realize some changes in the curricula of evening lycees - changes that would reflect the needs of the participants and would recognize their past learning.

* Vocational-Technical Lycees. They do not have evening schools with parallel programs for adults but many of them have a "Practical Trade School" administratively attached to them. Practical Trade schools accept any adult with a primary school diploma and successful participants are certificated. There are first, second and third degrees of certificates. There is a tendency to give credits to the experience gained by the participants in the field.

Vocational Training Centres. These were opened in 1982, with the purpose of providing career training for the adults, especially for the young people who could not pass the barrier of the University Entrance Examination. The programs in these centers are equivalent to the ones offered in vocational schools. The successful completion of these courses is certificated by the centers.

The Apprenticeship Training Centres. The apprenticeship system was reorganized by the new law in 1977. On the basis of this special law for the apprentices, these centres were established. "In 1983, apprenticeship programs were applied in 32 of 67 provinces" (Unesco, 1984, p. 40). Apprentices receive training in forty different branches. Besides training on the job, an apprentice attends theoretical classes eight hours per week in vocational schools or an apprenticeship centre. When an apprentice completes his program, he receives a craftsman certificate which is recognized nationally.

According to the OECD Classification (1972, p. 96), in Turkey, institutions providing training and education for the adult population are increasing in number. In order to encourage the expansion of adult education, the following courses are available, organized by the Ministry of Education:

- Permanent courses
- Regional residential courses
- Mobile courses for blacksmiths and carpenters
- Mobile agricultural courses
- Evening classes in first and second cycle secondary schools and in technical schools.

Turkey initiated three more literacy campaigns (except the first one in 1928) ,in 1969, in 1973 and in 1981.The total number of the people who were certificated after the literacy campaigns between 1928 and 1989 was 6,535,425 (Bulbul,1991,p.251). In all these literacy campaigns women in rural areas had the first priority.

Recent Trends

Oguzkan (1987, pp. 93-94), summarizes the recent trends as follows:

* A well-established trend in Turkish adult education is the continuing expansion of programs and services. In fact the numbers of institutions, programs and attendants in this area have been growing. The growth is related to a number of socio-economic needs which require the establishment of educational programs addressing the needs of adult learners. Some of the outstanding needs include learning for overcoming deficiencies in earlier schooling; mastering a salable skill or improving occupational competence; adjustment to varying life tasks as a person and as a member of the community and the society; and finally the search for self-improvement and self-realization.

* Another trend is the growing public interest resulting in the expansion of non-formal education programs established and

administered by the state. It seems that leadership for new programs, support and coordination is basically expected from the state. The Ministry of National Education occupies a key position in this connection.

* Active involvement on the part of a large number of organizations both within the public and private sector is another strong trend. This particular tendency makes the task of coordination all the more important. Establishment of an effective mode of coordination at national and local levels is a growing need.

* Finally, there is a trend in the direction of greater integration of formal and non-formal programs of education. In fact the basic Law of National Education considers non-formal education as complimentary or alternative to formal education. The same view is also expressed in national development plans.

The place of adult education within the Fifth Five Year Development Plan (FFYDP) is reported by Bulbul (1985, pp. 40-42) as follows:

A. Increasing attention has been given to adult education. This can also be observed in the development plans.

The Fifth Five-Year Development Plan is intended to integrate the educational system by forming organic relations between formal and non-formal education. The plan refrained from treating adult education on a separate educational level and instead, defined educational institutions at all levels as organizations offering life-long

services to adults in the evenings, on weekends and in summer months. It includes:

1. The Literacy Campaign
2. Conformity with the principles of Ataturk and with the Republican civic education
3. Vocational and Technical Adult Education
4. Training oriented towards farmers and increased agricultural productivity
5. Training for increasing production, marketing skills and teaching foreign languages
6. Training for increased exports and protection of consumers
7. Health and Family Planning
8. Programs related to family education
9. Training for Turkish citizens working abroad and for those who have made their final return home.

In line with the above activities, the FFYDP includes the following principles:

- * Through adult education programs, a policy shall be implemented to help those who leave the formal education system at a certain level and enter the working world to acquire vocations.
- * Pre-service and in-service training programs to increase efficiency shall be conducted in all public and private enterprises. The private sector shall be supported to carry out pre- and in-service training programs.

* In order to ensure the training of intermediary manpower in the various fields as a requirement of development, programs for technician training shall be initiated for the training of intermediary manpower in various fields.

* The Council for Higher Education shall start a teacher training program for technical high schools without delay.

* Education shall be conceived as a continuous process from birth to death.

* The transition and equivalence between formal and non-formal education institutions shall be reviewed and finalized.

* Parent consciousness of the educational responsibilities of the family unit is the most effective means to raise children. In this respect, the training of the family is a major social responsibility of the education system.

* The necessity of sharing the physical infrastructure of education shared by the students who attend several schools of a locality.

* The quality of Radio and TV services shall be enhanced; the duration of programs promoting the sharing and national cultural values and education shall be extended and broadcast at the most effective hours.

In the context of these principles, the FFYDP promotes the measures below:

(1) The Fifth Five-Year Development Plan will enable both formal and non-formal vocational and technical high schools to provide training which will be preferred to general high schools, to train greatly needed manpower and to provide students with a short

cut to job opportunities. Therefore in the Fifth Five Year Development Plan, the objective of high schools will be to train qualified intermediary level manpower, i.e. laborers, foremen and technicians. The conversion of qualified labor training into adult education and the establishment of 5-year technicians' high school training programs shall be instituted at the beginning of the planned period.

(2) Formal and adult education shall be conducted by the same educational institutions through parallel and integrated programs. Both formal and adult education shall be planned equally in accordance with new work fields resulting from the market. Through the provisions of equal number of curricula in formal and adult education and vocational education, graduates of equal levels of both types of education will receive "vocational certificates" of comparable value.

(3) An Adult Education Fund will be established for the purpose of conducting adult and in-service training to accommodate state laborers and employers.

(4) The educational systems of the Revolving Fund system shall be improved and training within actual production setting will be initiated at the beginning of planned period.

(5) Universities will not only remain as centres of formal higher education but also of community development through continuous adult education programs.

(6) In certain fields, education in a foreign language will be promoted, in order to help academic personnel to learn foreign languages; the necessary environment in suitable universities will be

developed making these universities centers where this objective will be attained.

B. The formal education programs of the formal schools for adults are copied from their programs for children and youngsters. There is a tendency to adapt these programs to the needs of the adult participants, and to give credit for their life and job experience despite some resistance coming from administrators and the teachers.

C. Although the need for the qualified teachers is not fully met, there exist qualified teachers. The adult education programs have been prepared in accordance with the needs, interests of the participants and society. Sufficient numbers of books, materials, and teachers' handbooks have been provided for the teachers and the participants.

D. Although the existing regulations give the Adult Education Centres an authority to adjust the ready program to the conditions and the needs of the community and the people, it is not realized in practice, because of the lack of trained personnel.

E. The following measures can be taken in order to increase the internal and external productivity:

1. To increase internal productivity:

- the participants should be enlightened about the benefit of adult education and be motivated;
- the program should be prepared with the specific needs of the participants (target group);
- the program should be attractive and in conformity with the level of the participant;

- the existing programs should be reviewed in accordance with the experience gained during the training.

2. To increase external productivity:

- the programs of adult education should be assessed continuously according to the needs of the social and economical demand of society and industry. If the programs do not meet the need of society, necessary changes should be made within the programs.

In 1989, the Conference of European Ministers of Education in Istanbul, Turkey, determined that among their major goals would be to reduce unemployment as well as disparities among the least favored regions. This determination was founded upon the conclusion reached by the Conference, that "a changing economic environment, scientific and technologic changes, and identifiable lack of qualified, skilled workers for the needs of the 1990s have led to an increased emphasis on the need for an educational strategy of continuing education and training through life."

Some Problems of Adult Education

"The major factor in Turkey's educational problem is the high proportion of the population in the 7-22 age group. This fact together with the constitutional guarantee of free universal primary education, will impose a heavy burden on the country's resources" (OECD, *Country Reports: Turkey*, p. 125). It can be questioned whether this is the major factor or not.

The illiteracy rate shows great differences between one community to another as well as one region to another. The villages are less fortunate than the cities. In general, illiteracy is more common in the east than in the west. This particular problem has long been receiving nation-wide attention and large-scale programs have been initiated from time to time. Today, one out of every five persons of six years of age or over is illiterate.

T

Bulbul (1985, p. 37) determines some practical and daily problems in his report about Turkish education, as follows:

* Adult education in Turkey is not a fringe sector, but a developing one. To extend the adult educational activities, necessary steps have been taken since the establishment of the Republic. This issue is included in the constitution, laws, development plans and government programs. In the new constitution (1982), adult education is accepted as the responsibility of the State. It is therefore not a fringe sector.

* The number of professional staff in the Adult Education Centres is not sufficient. The lack of teaching staff is a major factor which hinders the attempts to develop new institutions. However, many important measures have been taken on this subject. For example, in 1985, approximately 20,000 foremen are staffed in the field of adult education.

* Although there are several governmental agencies, national institutions, and organizational bodies, a real problem is lack of coordination among them.

- * Adult Education Centers are not able to mobilize the local initiatives and potentials although they are essential.
- * Existing mobile courses are insufficient to answer the needs.
- * There are approximately 40,000 villages plus 40,000 small settlements in Turkey. This makes the adult education activities very difficult especially in the rural areas.

A UN report also points out other obstacles to the progress of adult education in Turkey, such as "lack of research on interrelationships within population and development and the need for an institutional framework capable of developing and coordinating an overall national population plan" (UN, 1991, p. 66).

According to the *Situation Analysis* (Unicef, 1991, p. 401), the main problems in Turkish Adult Education, are:

- * High rate of illiteracy especially among women in rural, East and Southeast regions;
- * Low rate of functional literacy attained after attending literacy courses;
- * Low rate of population access to non-formal education activities;
- * Ineffective scientific needs assessment in determining the type and context of adult education activities;
- * Insufficient number of well-trained teachers in non-formal education.

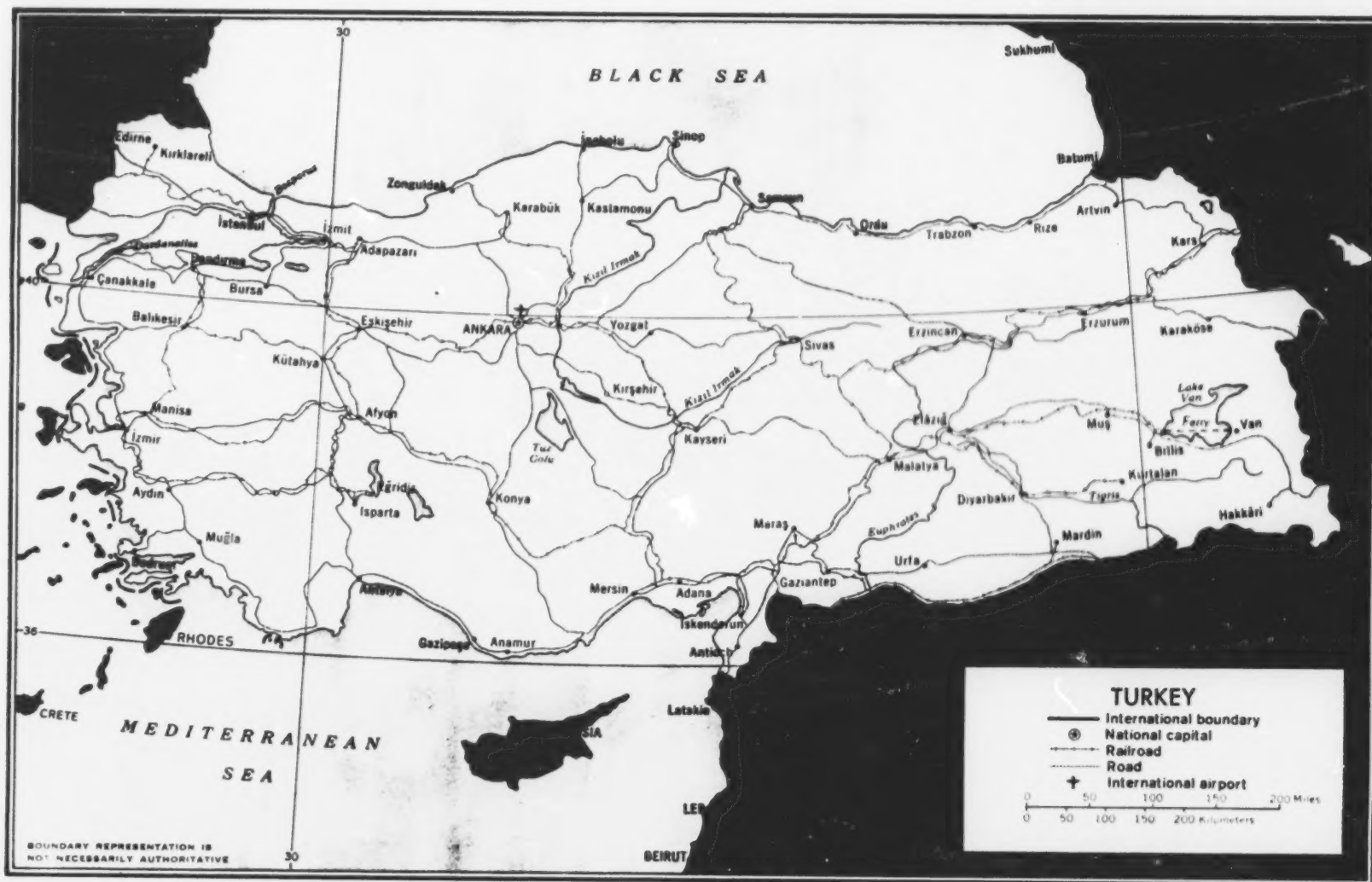
Recently, respondents to a survey of Turkish adult educators in the Peoples' Education Centers reported unsatisfactory working conditions and insufficient program offerings. Problems cited in this research (Okcabol, 1991) were the need for space, more full-time teachers, staff development, better salaries, and courses to attract the elderly, the less educated, working people, and rural residents.

It is clear that the Turkish educational system faces many problems, but for every problem, it is possible to find a solution. The resolution of these problems may best be initiated by wide-range scientific research and honest efforts to develop a coherent or pragmatic policy.

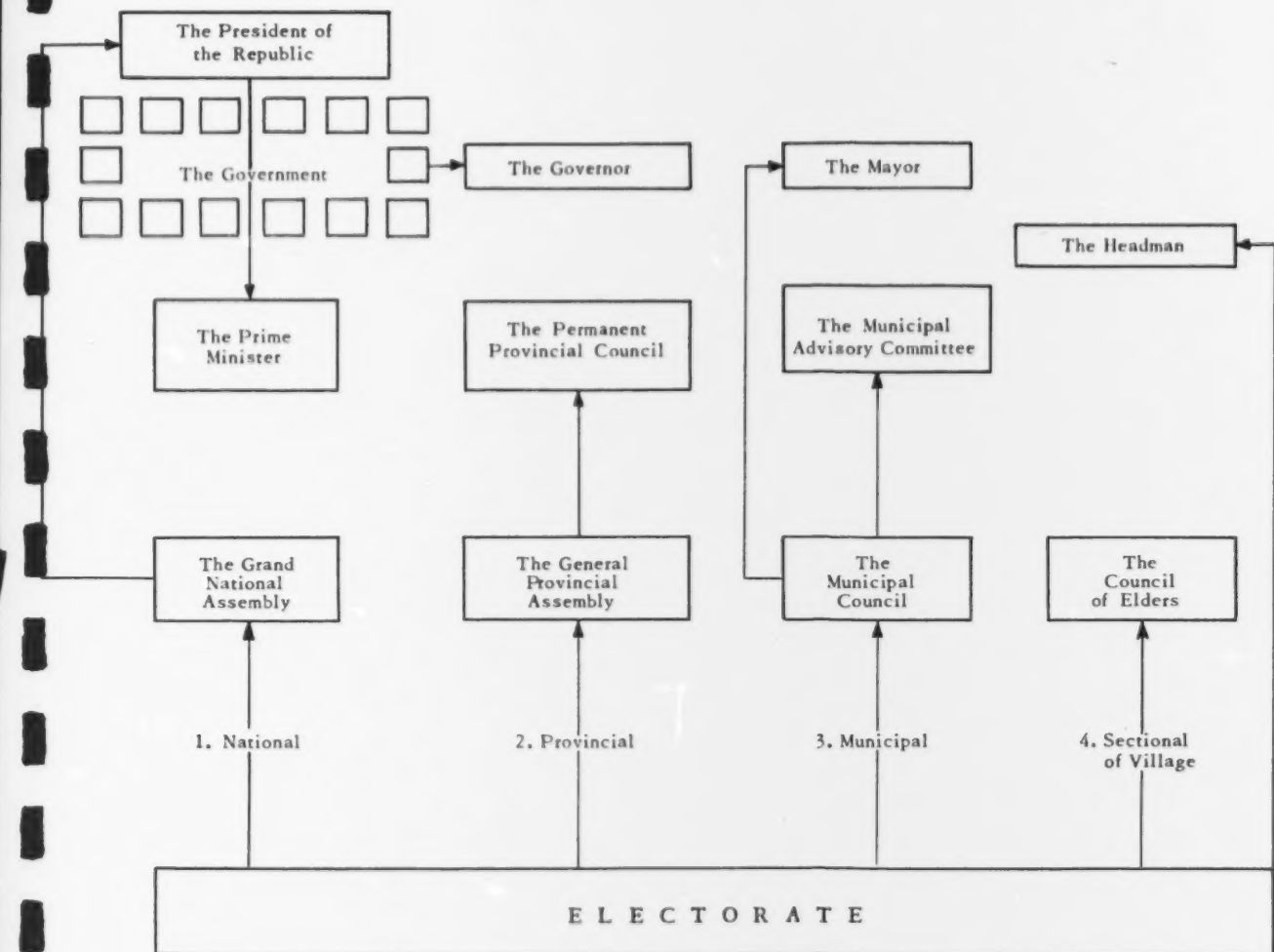
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The Political Structure of Turkey at national and local Levels



Taken from Turkey. Matkuat umum mūdūrlūğū, *Aperçu Général de la Turquie par les Graphiques*, p. 9. - with additions.

Outline of the Established School System in Turkey

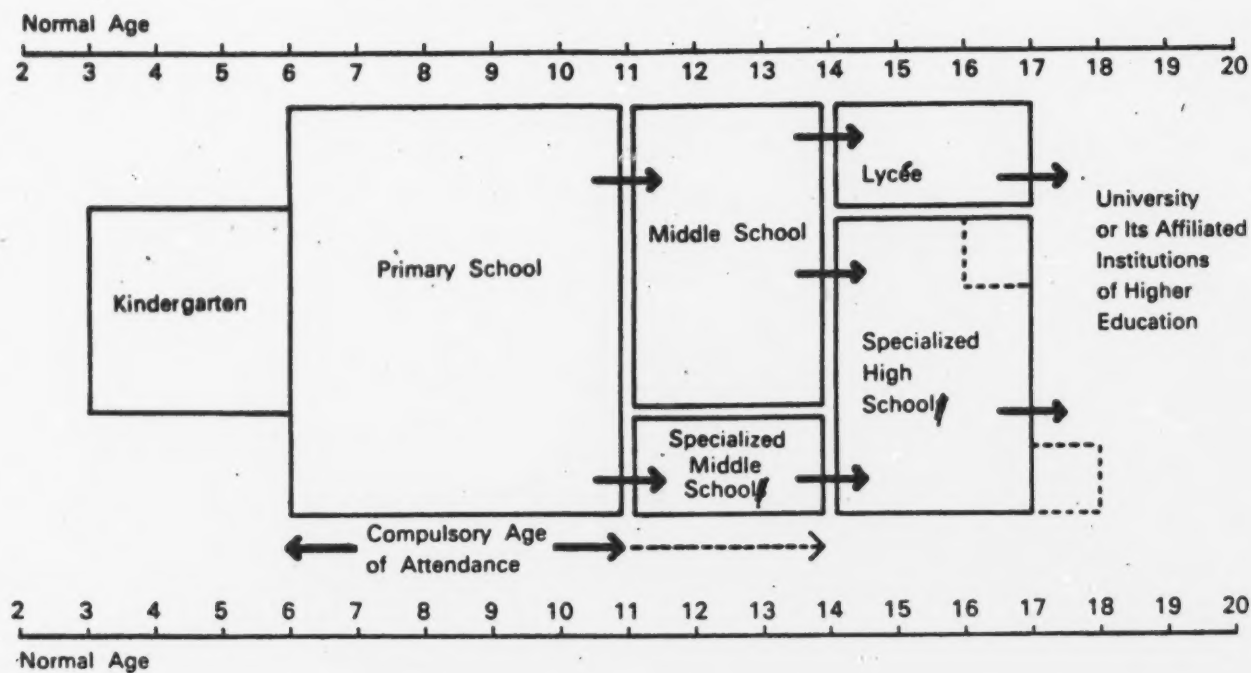
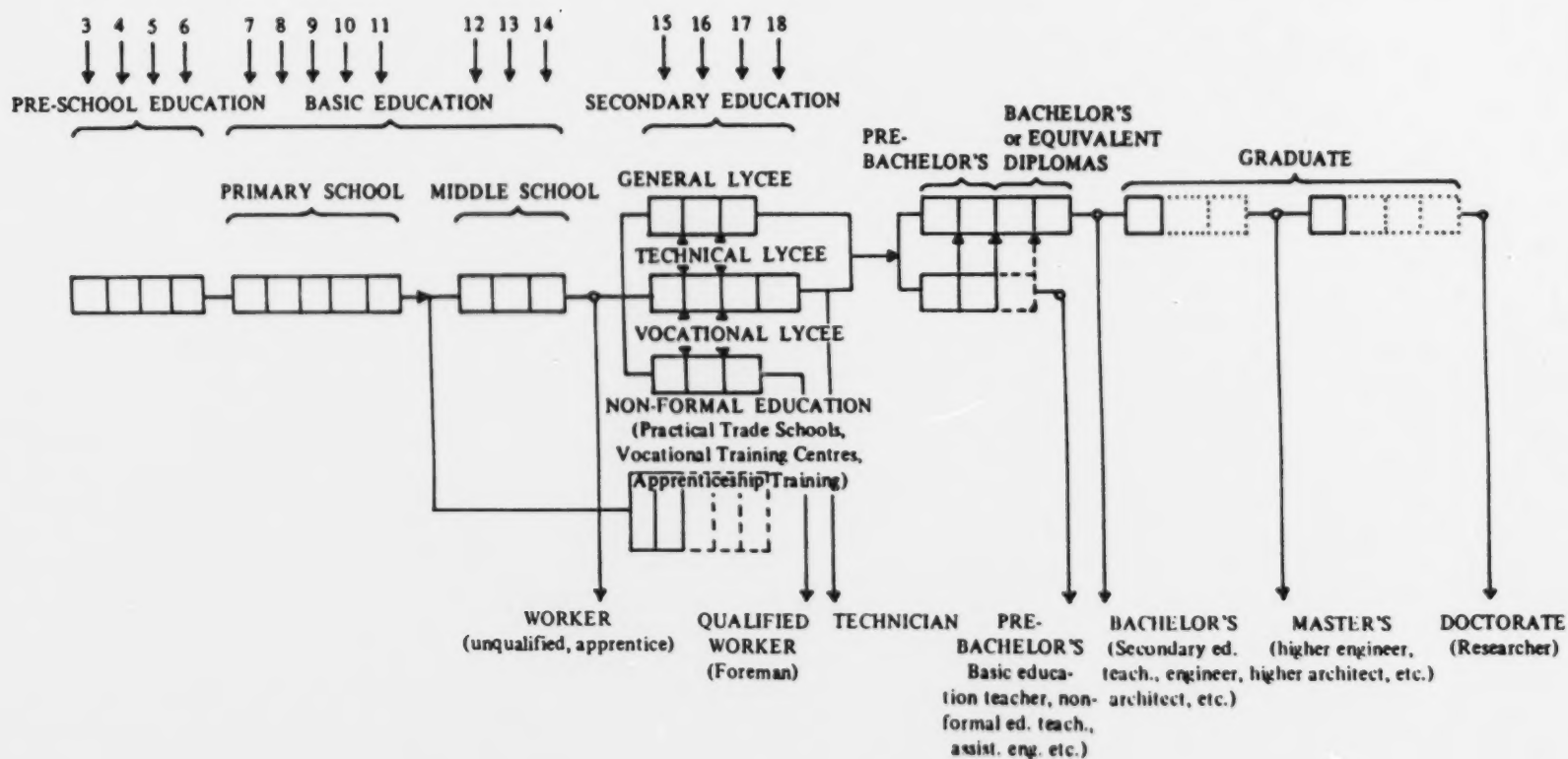
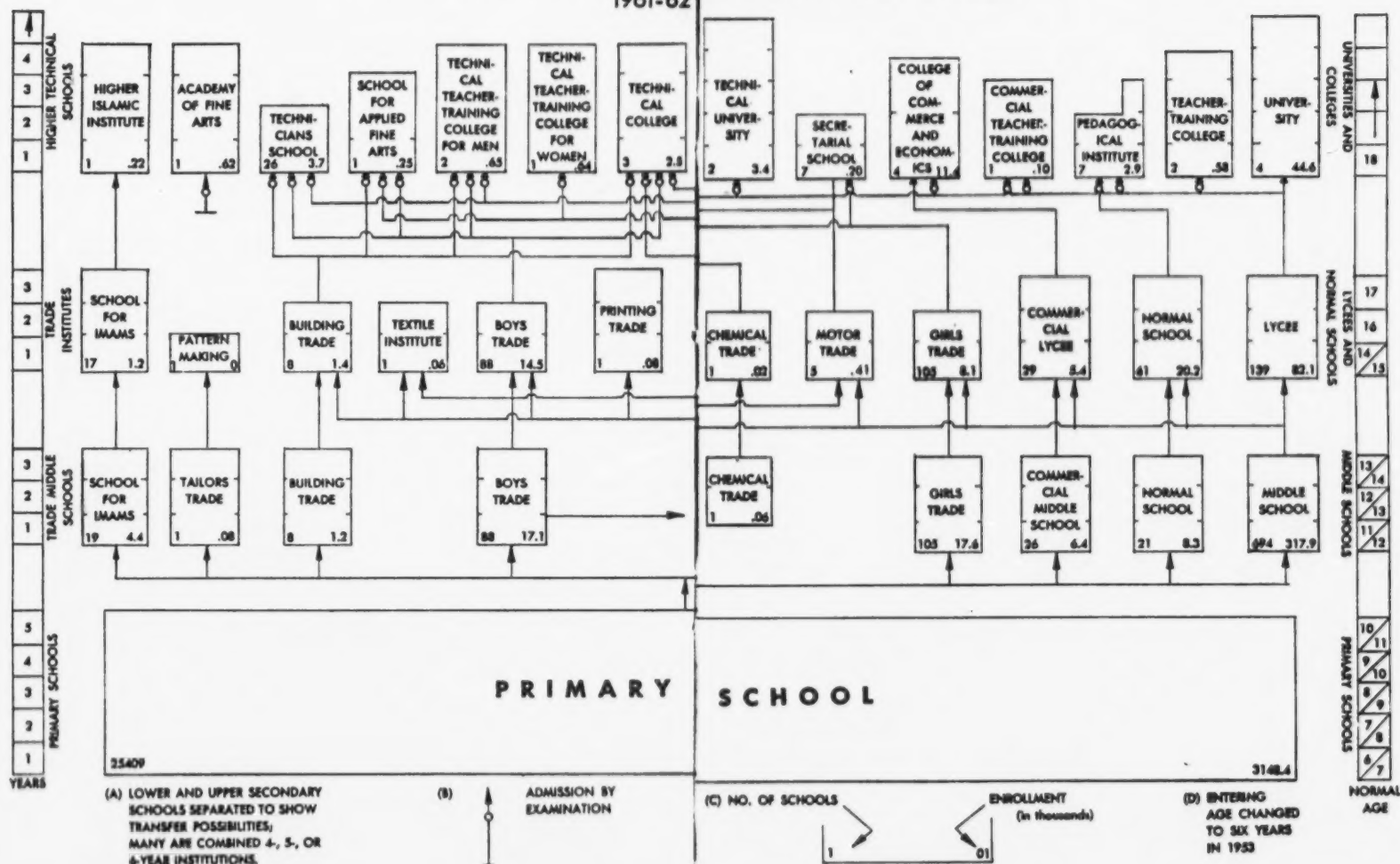


Figure . Structure of the Turkish educational system



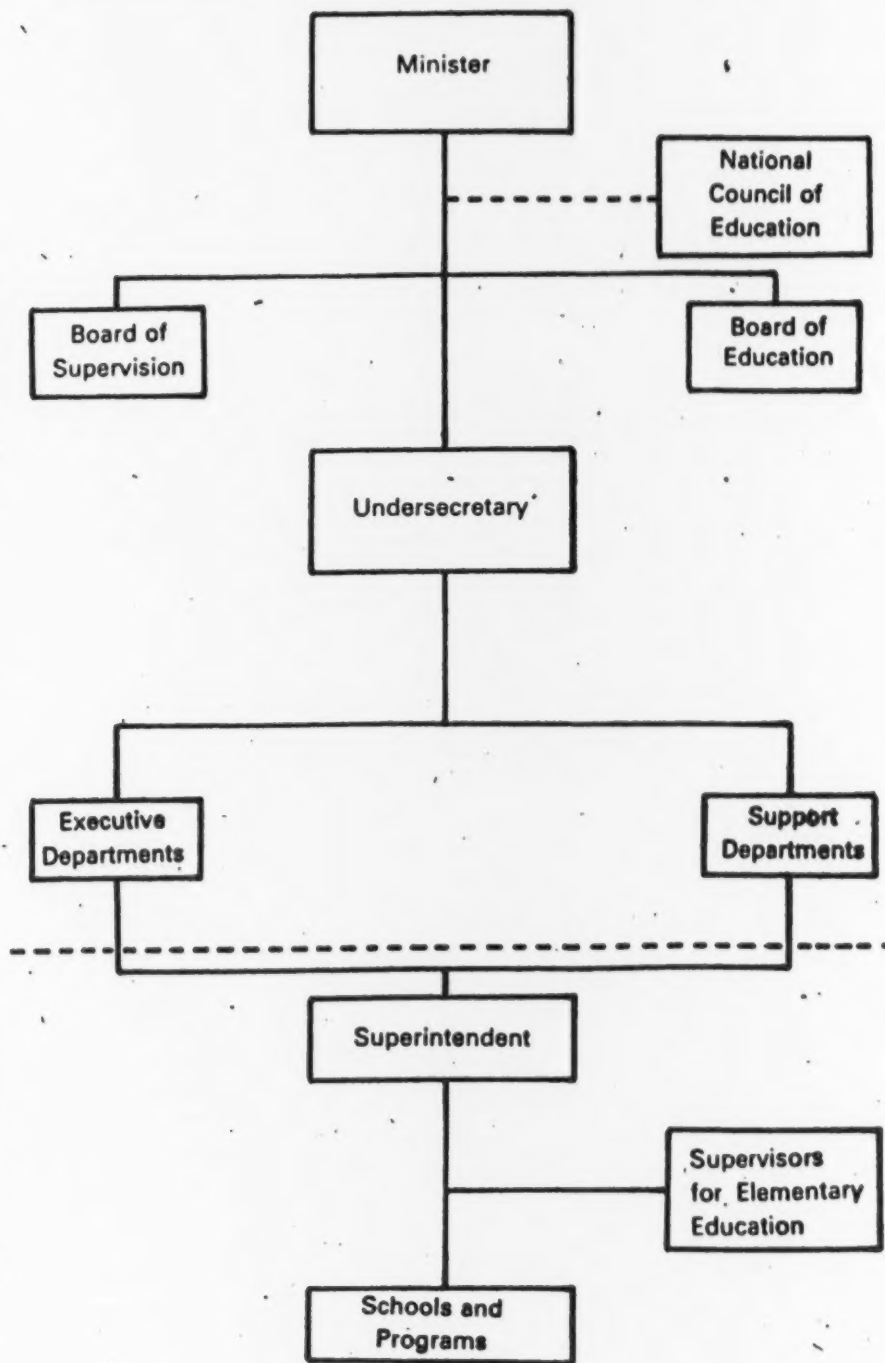
ORGANIZATIONAL DIAGRAM OF TURKISH PUBLIC SCHOOLS 1961-62



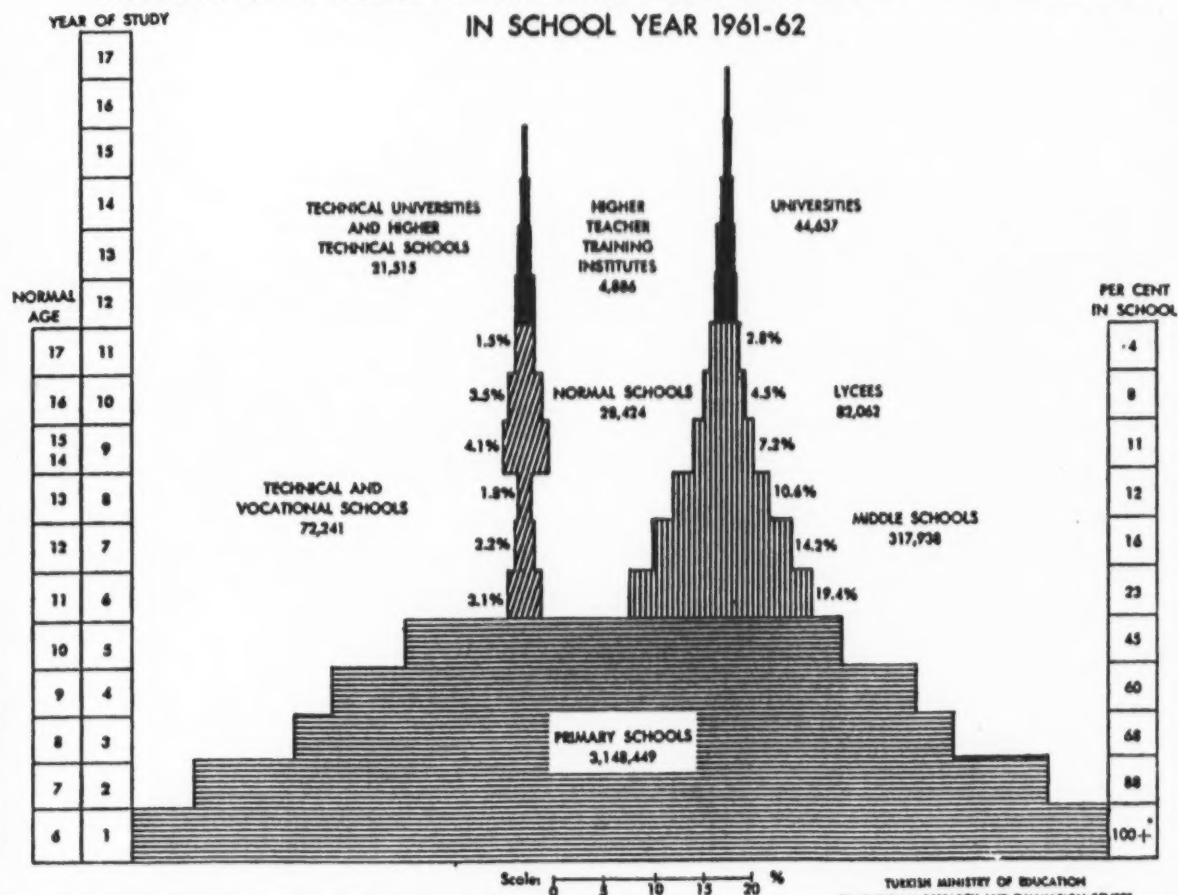
TURKISH MINISTRY OF EDUCATION, EDUCATIONAL RESEARCH AND EVALUATION CENTER, ANKARA, 1962

Organization of Ministry of National Education Youth and Sports

CENTRAL ORGANIZATION



DISTRIBUTION OF TURKISH YOUTH POPULATION ENROLLED IN PUBLIC SCHOOLS IN SCHOOL YEAR 1961-62



*NOTE: Because the "Per Cent in School" is calculated on the basis of the total number of children of "Normal Age" for that grade, it may exceed 100% since the grade contains children of other ages besides the "Normal Age."

Number of schools, students, teaching staff and enrolment rates,
by educational level, 1976-1977 and 1985-1986

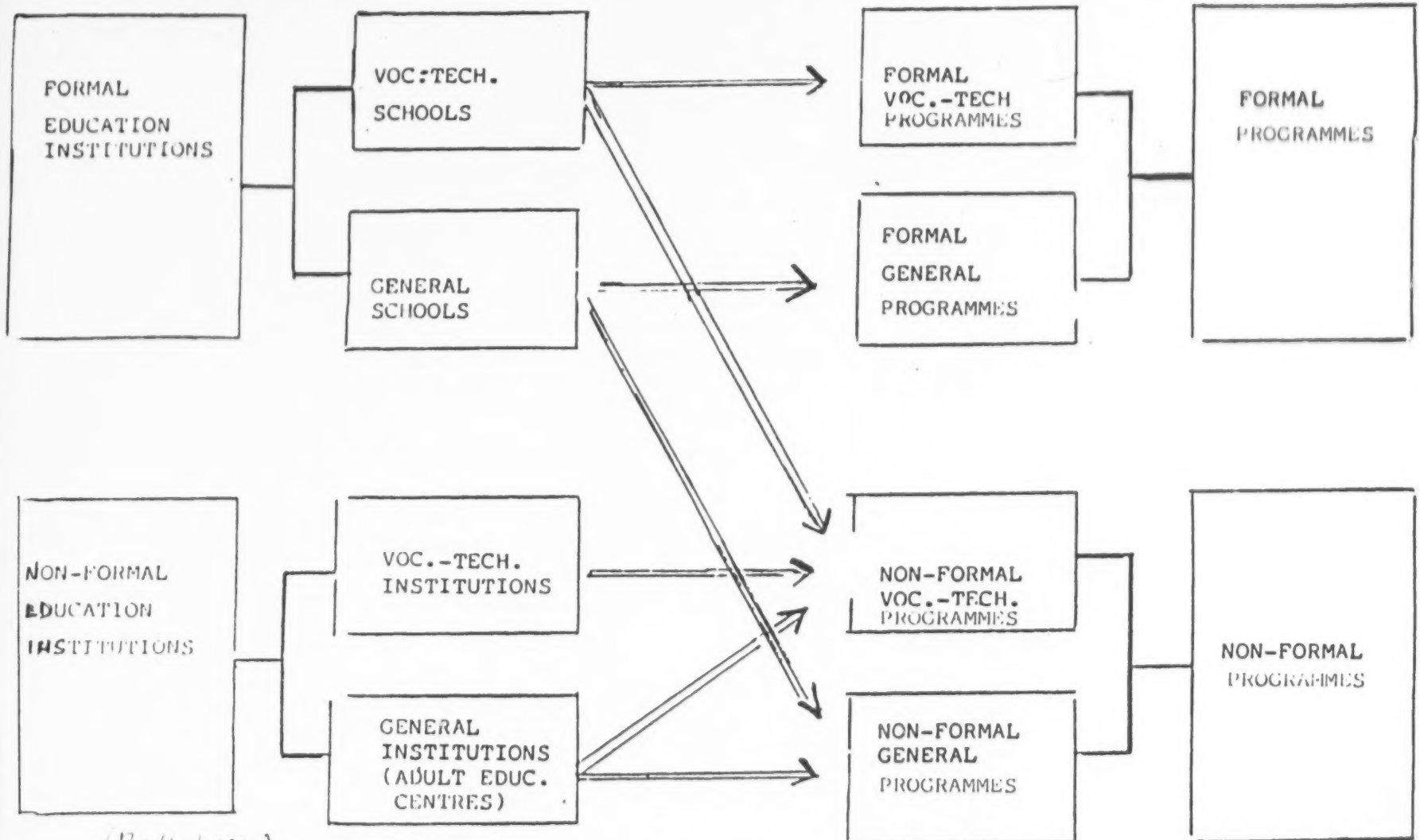
Educational level	Schools		Students (thousands)		Teaching staff		Enrolment rates (percentage)	
	1976-1977	1985-1986	1976-1977	1985-1986	1976-1977	1985-1986	1976-1977	1985-1986
Primary school	42 869	49 096	5 503	6 636	182 679	212 717	98.5	113.3 ^{a/}
General junior secondary school	3 067	4 501	1 074	1 674	29 963	42 514	40.4	51.0
General senior secondary school	927	1 283	429	628	29 213	52 892	15.7	18.8
Vocational senior secondary school	1 399	2 025	436	617	23 233	43 276	10.6	13.5
Higher education	334	310	344	449	15 930	22 968	9.9	10.8

Sources: State Planning Organisation and State Institute of Statistics.

THE PLACE OF ADULT EDUCATION CENTRES

INSTITUTIONS

PROGRAMMES



(Balbut, 1965)

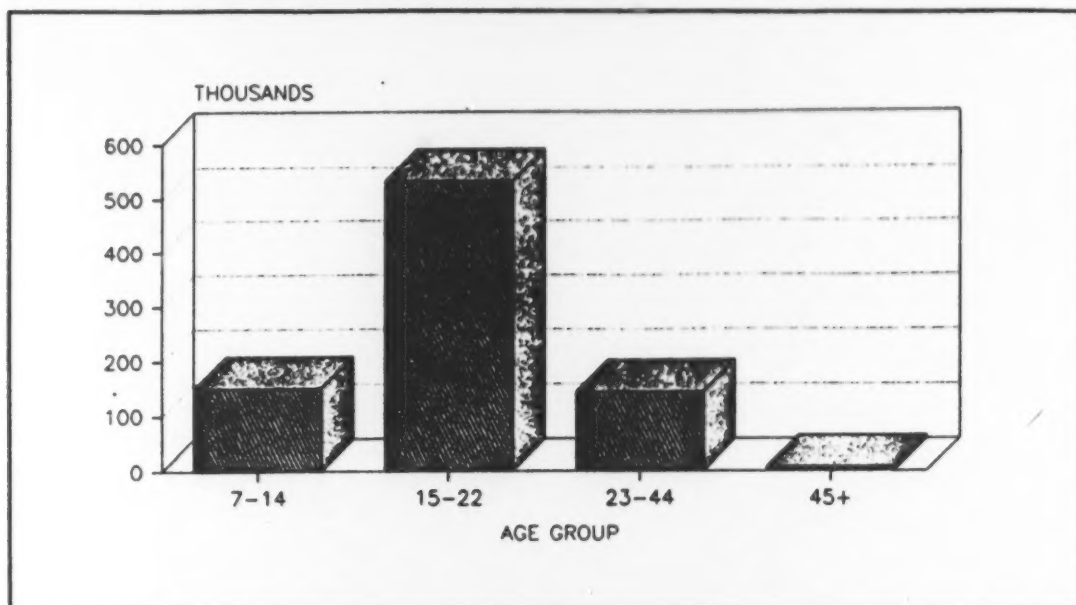
69

70

ADULT EDUCATION ACTIVITIES OF FORMAL AND NON-FORMAL EDUCATION
INSTITUTIONS OF THE MINISTRY OF NATIONAL EDUCATION AND THE
PLACE OF ADULT EDUCATION CENTRES

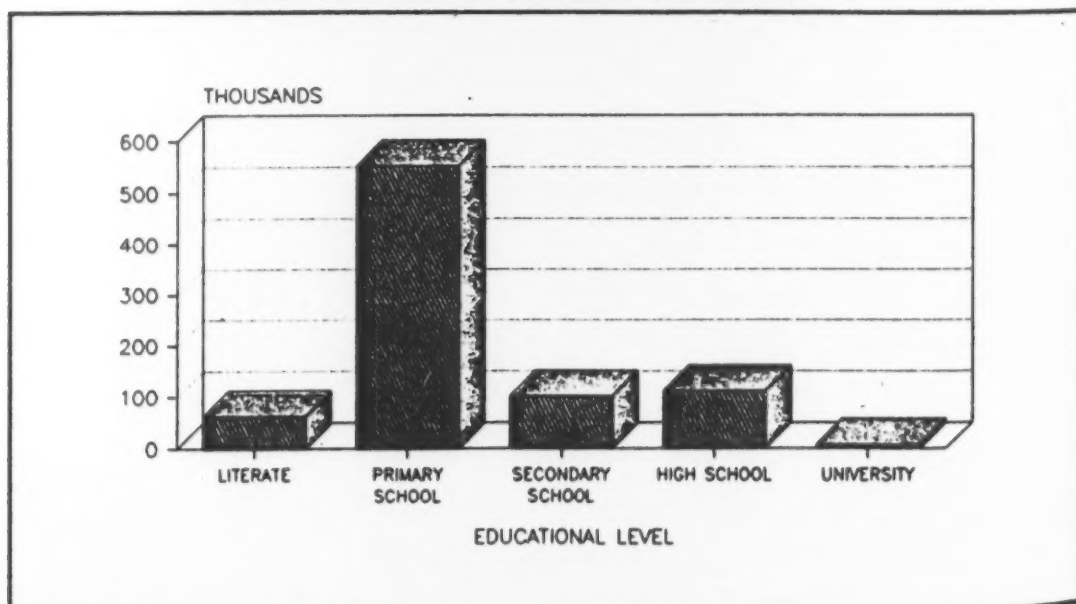
TYPE OF INSTITUTION	EDUCATIONAL PROGRAMMES FOR ADULTS	
	FORMAL PROGRAMMES	NON-FORMAL PROGRAMMES
<u>FORMAL INSTITUTIONS</u>		
Education Faculties	. Completion programmes for teachers towards BS in education . Teaching certificate programmes	. In-Service Training programmes
Other Faculties		. In-Service Training . Extension courses
General Lycées	. General Night Lycées	. Literacy courses
Commercial Lycées	. Commercial Night Lycées	. Certificate courses
Industrial Lycées	. Industrial Lycée Completion programme for general Lycée graduates	. Certificate courses through partical Vocational Schools connected to them
Middle Schools	. Night Middle School	. Literacy courses
Primary Schools	. Primary School completion programme	. Literacy courses
<u>NON-FORMAL INSTITUTIONS</u>	<u>FORMAL PROGRAMMES</u>	<u>NON-FORMAL PROGRAMMES</u>
Practical Industrial Schools		. Certificate courses in industrial vocations
Practical Vocational Schools		. Certificate courses in several vocations
Maturation Institutes		. Certificate programmes in traditional Turkish handicrafts
Vocational Training Courses		. Certificate courses in industrial vocations for foremen and skilled workers
Apprenticeship Training Centres		. Vocational training and general educational programmes for apprentices
Adult Education Centres		. Literacy courses . Organisation of literacy courses and primary school completion programmes opened by other institutions . Education programmes in general and cultural subjects . Cultural activities . Vocational certificate courses (Stationary, extension, mobile)

FIGURE GRADUATES FROM NON-FORMAL EDUCATIONAL INSTITUTIONS, BY AGE GROUPS, 1987-1988, (thousands)



Source: MONE (1989)

FIGURE GRADUATES FROM NON-FORMAL EDUCATIONAL INSTITUTIONS BY EDUCATIONAL LEVEL, 1987-1988, (thousands)



Source: MONE (1989)